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A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

Academy of Comparative Philosophy & Religion, Belgaum.

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PATHWAY TO GOD

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Musings of the Editor...

Esteemed spiritual Aspirants,

We regret the delay in placing this number in your eager hands. Albeit there's no point in giving the causes but you'll be pleased to note that our renovated library, Rotary Study Circle and weekly lectures by subject experts for poor students appearing for various competitive examinations keep us so much engaged that we have to put off printing work of Pathway to God till we enlist the reports of innumerable activities. After all, imparting knowledge and rendering service by printing important books were the chief aims of Shri Gurudev as well, weren't they?

... As we referred to in our previous Musings we are passing through great, unexpected upheavals shaking not merely Indians but the whole world It's time that we all need to exhibit our unity and solidarity in the face of all odds, setting aside our differences in caste, creed, languages, narrow-minded fanaticism, party-politics and all types of destructive 'isms' maneuvering in the dark to divide the nation They are not only harmful but they tarnish our image in the eyes of the world as well Jfs time to entrust the safety and progress of the nation in the able truly patriotic hands who can steer us through perturbed waters. Gone are the days to be carried away by lip sympathy and false promises. Let's rise up to realise our dreams and vision for the bright future. Let us awaken the young minds and enthuse them to work out a proper plan to realize them- the vision is making our motherland a world Guru in every field as she had been once upon a time.

Let's all join hands toward achieving this noble goal. Let us not be

enemies to our own selves., Let's not be complacent nor take things for granted. Let's be ever vigilant lest we should fall a prey to the hostile forces working against us either internally or externally. History is witness that united we stand, divided we fall. WE ARE ONE NATION FIRST, all the rest secondary. Let's be sound in body, stable in mind, wise in words and deeds. Let's prove our mettle by withstanding the testing times. Vande Mataram!

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* * *

There are such articles in this issue as Philosophy of Education Gurudev Ranade as a teacher and student serving as a lamp- post in showing the path to the young mind Sybolism-its significance in Religion, Yoga-Siddha Ramanuja, Sadguru is the King Among the Family of saints, I want to Please my Guru are very thought-provoking articles. We thank heartily all the contributors for enriching this journal

We are very grateful to the Chairman, Secretary and all the Members of the Board of Trustees for their help and encouragement in bringing out this issue.

We thank ardently the entire team at Impressions for their efficient and impressive printing

Your line by way of appreciation and/or criticism will enable us to do better.

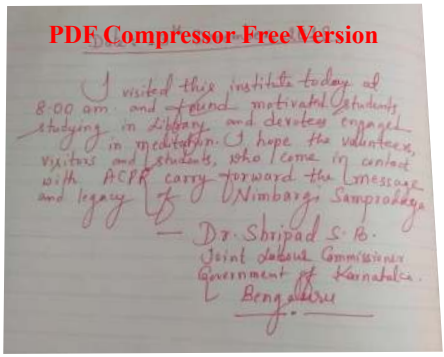
Wish you an insightful journey along your Pathway to God.

Prof. Dr. Madhumati M. Kulkarni

Editor- in- Chief

I. Visitor's Response

(Date 13-12-18)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Joint Labour Commissioner
Government of Karnataka.
Bengaluru

Dr. Shripad S.B.
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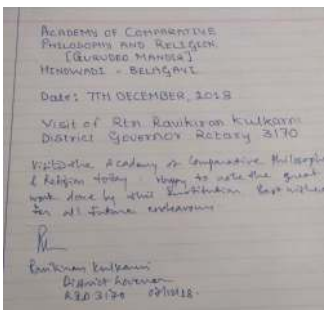
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The Buddhafield is a Matrix... - Osho

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Buddha field means a situation where your sleeping Buddha can be awakened. Buddhafield means an energy field where you can start growing, maturing, where your sleep call be broken, where you can be shocked to awareness- an electric field where you will not be able to fall asleep, where you will have to be awake, because shocks will be coming all the time.

A buddhafield is an energy field in which a Buddha matures the beings, a pure land, an unworldly world, a paradise on earth, which offers ideal conditions for rapid spiritual growth. A buddhafield is a matrix. The word MATRIX comes from Latin; it means the womb. We get the words matter, mother, etcetera ???. The womb offers three things to a newly forming life: a source of possibility, a source of energy to explore that possibility, and a safe place within which that exploration can take place.

That's what we are going to do. The new commune is going to be a great experiment in buddhahood. Energies have to be made available to you, possibilities have to be made clear to you. You have to be made aware of your potential, and you have to be given a safe place from where you can work: a place where you are not distracted by the world, a place where you can go on without any disturbance from the crowd, a place where ordinary things, taboos, inhibitions, are put aside, where only one thing is significant — how to become a Buddha; where everything else simply disappears from your mind - money and power and prestige; where all else becomes insignificant, when all else becomes exactly what it is - a shadow world -- and you are no longer lost in the apparent.

Maya is to be caught up in the apparent. That is the greatest illusion in the world. The apparent holds such sway on our minds. The buddhafield is a place where you are taken away from the apparent.

In the silence of a commune, in the uninhibited, untabooed atmosphere of a commune, the master and the disciple can enact the drama totally. The ultimate is when the master can touch the feet of the disciple, when the master and disciples are lost into one reality.

- Osho, "The Diamond Sutra",
Ch #9, "Pure Land Paradise"

Symbolism - Its Significance in Religion

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An Abstract

The craving of reason is that things discriminated in experience be understood. Science, aesthetics, morality, religion, etc., are diversifications of one and the same general enterprise of understanding. They stand on par with each other. Religion and its symbolism are shown, in this paper, to give knowledge about the qualitative aspects of facts in so far as concrete reality is an inter-weaving of both the qualitative and quantitative aspects or factors. Value is as real as colour or shape or structure. Therefore religious utterances and symbols are a genuine source and ways of experiencing, knowledge and evidence.

All of us experience and enjoy flashes of insight more than we can put into words. In the effort to lift such insight into verbal expressions, mankind in the flux of its experience, has to find symbols in order to express itself. Indeed expression is symbolism. It is inherent in the very texture of human life and religion in particular. Language itself is symbolism. The object of symbolism is to render intelligible and enhance the importance of what is symbolized by making as definite as possible, manageable and reproducible. It may also be charged with emotional efficacy and elements of knowledge. In fact any symbol evokes loyalties to vaguely conceived ideals fundamental to our spiritual natures.

The symbolism of religious language evokes experiences, which can only be intuited. And yet religion is fully aware of the inadequacy of language to express the highest intensities and depths of its experiences. Non-literal language is used to have at least partial access to insights not completely accessible to reason. Such language serves as a sign-post pointing beyond and a boundary preventing further penetration. This is so because the elusive cloud of an idea is to be compressed symbolically using metaphors, similies, images, etc. Even so, there always* remains a disparity between the religious language (symbols) and the reality in all its concrete fullness. Thus, the best that our finite intellects can do is to end in gaping with incomprehension.

If our trust is in the ultimate power of reason as a discipline for the discernment of the truth of experience, then we have no right to impose any apriori conditions such as there should be universal agreement, or the religious truths must be expressed in terms of empirically verifiable propositions. An unflinching determination to take the whole evidence must recognize and respect the claims of every variety of experience such as science, aesthetics, morality and religion. It is these data which form the catchment area for philosophic enterprise. A great deal of confused philosophic thought has its origin in obliviousness to the fact that the relevance of evidence is dictated by a theory dominating the discussion. In the absence of theory there is no criterion for determining the validity of evidence. Having accepted an apriori doctrine of sensationalism how can they determine the cognitive validity of religious statements? You cannot determine or prove the factual validity of religious statements or evidence by a theory, which dismisses that evidence as irrelevant. Nor can you prove a theory by evidence which that theory dismisses as irrelevant.

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Great thinkers insist that it is necessary to resist strongly the supposition that the interrogation of experience is a straight forward operation. This task seems so easy, so obvious, and yet it is always eluding us. We know so well what we mean and yet we remain so consciously uncertain about the formulation of any detail of our knowledge. It is impossible to scrutinize too carefully the character to be assigned to the datum in the act of experience. When a direct question, what is the given in experience? is asked the answer is always returned in terms of sensa perceived. This is the conventional view of experience never admitted when explicitly challenged, but persistently lurking in the tacit presuppositions. In our own lives, at any one moment, there is a focus of attention, a few items in clarity of awareness, but interconnected vaguely and yet insistently with other items in dim apprehension, and this dimness shading off imperceptibly into un-discriminated feeling. Strained attention of introspective attitude lifts sensa into primacy and cloaks the vague compulsions and derivations which form the main stuff of experience. They exclude from rationalistic thought more of the final values of existence. Their intimate timidity of professionalized scholarship

circumscribes reason by reducing its topics to triviality, for example, to bare sensa and to tautologies. They then free themselves from criticism by dogmatically handing over the remainder of experience to an animal faith or religious mysticism (i.e. verbal usage) incapable of rationalization.

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In so far as philosophy is concrete understating its ideal must always be ***"the attainment of some unifying concept which will set in assigned relationships within itself all that is for knowledge for feeling and for emotion"*** (A.N. Whitehead, Concept of Nature, p.2, Cambridge University Press, 1955). William James says: ***"The philosophy, which is so important in each of us, is our individual way of just seeing and feeling the total push and pressure of the cosmos."*** Therefore, the basic defect of linguistic philosopher is that they omit those aspects of the universe as experienced and of our modes of experiencing which jointly lead to the more penetrating ways of understanding.

They ignore the non-sensuous modes of experience of vague compulsions and derivations which form the main stuff of experience. It is their narrow view of experience and the dogma of empirical test that has made them to deny cognitive status to religious utterances. Verification and falsification tests proved too narrow not only because they dismissed religious statements but also much that the linguistic philosophers did not wish to exclude.

But a question arises: What is the nature and content of experience? How do you characterize it? The very existential situation of man is such that he is one among the many other things together constituting the universe. If man is to live and survive effectively he is naturally involved in interactions with the universe including himself. This is so because things and events affect and are affected by each other. It is impossible to jump outside of this interactive experience. Any inquiry can only be about experience by being within experience and knowledge is gained in and through the processes of interactive experience. Whatever is, in any sense of is, must be given in experience. It is not true that we are aware of all that is given in experience. Therefore, there is a necessity to distinguish between experience and conscious experience, which is called knowledge that is conscious discrimination of things and events and relations

experienced. Our experience is composed of composite wholes more or less clear in the focus and more or less vague in the penumbra and the whole shading off into umbral darkness which is ignorance. Science, aesthetics, morality, religion, etc, are variously engaged in discriminating and finding linguistic expressions for the various details unified into the wholeness of concrete experience. Concrete experience is an interweaving of qualitative and quantitative factors. In man's experience "an interior", a "private" side can no longer be evaded because it is the object of a direct intuition and the substance of all knowledge. "Within" and "Without", "private or inner" and public or external are coextensive to all things. In his book *My Philosophical Development*, Bertrand Russell says that it is not always realized how exceedingly abstract is the knowledge given by the theoretical physics. What it gives is certain equations, which express the logical structure of events. But the intrinsic nature of the events remains completely unknown to the methods of physics. In his book *Science and the Modern World*, Whitehead calls this intrinsic nature by the name of value. The mode of value discriminated by Aesthetics, Art, and literature is called Beauty. The mode of value discriminated by moral intuition is called goodness. The mode of value discriminated by religion is called God, Purpose of purposes, the realm of ideals, holiness, etc. What is discriminated by science is called quantity, expressed in terms of mathematical formulae. But complete existence is more than the formula illustrated in it.

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These divergent intuitive discriminations are diversifications of one and the same general enterprise of understanding namely, the craving of reason that things, events and relations discriminated in experience be understood. What is disclosed in these modes of inquiry are equally genuine sources of experiences, knowledge, and evidence in so far as all experience exhibits the characteristics of polarity - subjective-objective, private-public, internal-external and within-without. Therefore it is illegitimate and entirely unwarranted assumption to regard science as purely objective and religion as purely subjective or emotive. These knowledge-claims stand on an equal footing. They stand together or fall together. They are on par with each other as evidenced by the following

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statements: *"It must be understood, however, that there are other kinds of knowing besides scientific knowing. It is not a scientific knowledge that we have of our mother or friend... But it would be very high-handed to maintain that philosophers and sages have gained no knowledge by pondering over the possible meaning of the world and man's place in it... Nature-poetry and religious feeling are alike complementary to science. Both aim at getting beyond science by other methods... and we do not think that they fail... Man's emotional relation to Nature is primal and fundamental... Its (Religion's) language is not that of the street, nor of the studio, nor of the laboratory" "Our minds are finite, and yet even in these circumstances of finitude we are surrounded by possibilities that are infinite, and the purpose of human life is to grasp as much as we can out of that infinitude. The problem in religion is to link finitude to infinitude."* (Lucien Price, Dialogues of Alfred North Whitehead, pp. 134, 112, A Mentor Book published by die New American Library, 1956). In his search for the meaning of life man asks questions about the whences, the whithers, and the wherewithal of life, issues which lie beyond what science is equipped to deal with. In the language of religion it is the question: What is it all about? What in the way of value is the achievement of life? in so far as value is as much cognitive as shape, colour, structures are. At the end of his practical endeavour, emotional and intellectual tether man is compelled to pass by the portal of religious insight that the order of the world is not an accident but is due to a source of order called as God in the language of religion.

As Whitehead says, ***"the religious insight is the grasp of this truth: That the order of the world, the depth of reality of the world, the value of the world, in its whole and in its parts, the beauty of the world, the zest of life, the peace of life, and the mastery of evil, are all bound together not accidentally, but by reason of this truth: that the universe exhibits a creativity with infinite freedom and a realm of forms with infinite possibilities; but that this creativity and these forms are together important to achieve actuality apart from the completed ideal harmony, which is God"*** *(Religion in the Making, p. 120, Macmillan, New York, 1960).* Thus religion consists of a certain widespread, direct apprehension

of a character exemplified in the actual universe. Religious language is a description of that evidence. Whitehead tells us that the religious intuition is not the discernment of a form of words as the linguistic philosophers have contended. It is the apprehension of a certain type of character. ***"It is the character of learned minds to exalt words. Yet mothers can ponder many things in their hearts which their lips cannot express. These many things which are thus known constitute the ultimate religious evidence, beyond which there is no appeal."*** *(Religion in the Making, Macmillan, New York, 1960, pp.67, 68.)*.

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Any statements, religious or otherwise, can only be meaningful and true by reason of a type of character which is the extra linguistic factor, the sole common ground of appeal. Religion takes it that what it believes is theoretically true. The peculiar character of religious truth is that it explicitly deals with values. It brings into our consciousness that permanent side of the universe which we can care for. Thus it gives meaning in terms of value for our own existence, a meaning which flows from the nature of reality. The sense of value is the motive power behind all human endeavours. This sense of value is the motive power behind all human endeavours. This sense of value imposes on life incredible labours, and apart from it life sinks back into the passivity of lower types. The best that religion can do in rendering that ultimate and integral experience is to have recourse to metaphors, similes, multi-mooded symbols and myths and parables. To insist upon their literal significance is to miss the ultimate meaning of the evidential force of religion and its effort to render the spiritual truths perceptible. Historically religion exhibits four features: ritual, emotion, belief and doctrine or truth. But religion **per se** ***"is the art and theory of the internal life of man, so far as it depends on himself and on what is permanent in the nature of things."*** (A.N. Whitehead, Religion in the Making, p.16, Fordham University Press, New York, 1996).

Religion as a source of experience, knowledge and evidence about the world stands on an equal footing with science. Scientific knowledge is of truths disclosed in the sense experience of mankind. In exactly the same way religious knowledge is of the statement of truth disclosed in the religious experience of mankind.

Undoubtedly, all of us experience and enjoy flashed of insight more than we can put into words. In the effort to lift such insight into verbal expressions, mankind in the flux of its experience, has to find symbols in order to express itself. Indeed expression is symbolism. It is inherent in the very texture of human life. Language itself is a symbolism. The object of symbolism is to render intelligible and enhance the importance of what is symbolized by making as definite as possible, manageable and reproducible. It may also be charged with emotional efficacy, and elements of knowledge. But it is difficult to discover and analyse what is symbolized, the nonlinguistic or extra linguistic fact. This is so in the case of symbolic religious language because in the flux of experience a symbol will have different meanings for different people. In any age some people have dominant mentality of the past, some of the present, others of the future. for all of them an old symbolism will have different shades of vaue meaning. This is so because in addition to its bare indication of meaning, words and phrases carry with them an enveloping suggestiveness and an emotional efficacy. this function of language depends on the way it has been used with all the undercurrents of meaning, overtones and what lies between the lines. It is the function of language working through literature and through habitual phrases of early life to foster a sense of unity and integrity of community or work as the binding force of a nation. In fact any symbol evokes loyalties to vaguely conceived ideals fundamental to our spiritual natures. They have the function of directing the individual to specific action and acquire power to organize miscellaneous crowd into a smoothly running community.

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The problem of religious language is to express the unfathomable mystery of non-sensuous (transcendental) reality within the limitations of the existing technology of expression. But our powers of analysis and of expression flicker with our consciousness. We experience more than we can analyse or verbalize. For we experience the universe and we analyse in our consciousness a minute selection of its details. This is so by reason of the fact that the nature of things outruns human thought and thought outruns language. It is a travesty of evidence to equate thought-reality-language. It is a pity that great poets like **T.S. Eliot** feels an intolerable struggle wrestling with words and meanings and that trying to use words

resulted in different kinds of failures. ***"For us, there is only the trying. The rest is not our business".***

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Religious language is non-literal. Its vocabulary is metaphorical. It has to be plastic and powerful to convey the difficult contents of experience. It is a difficult task in the fact of complexities, contradictions, paradoxes and mysteries that are the original feature of human experience in general and that of religious experience in particular. Simplicity, clarity and order are extremely sophisticated end-products.

Language is a means whereby subjective reactions become externalized and objective facts become internalized. Thus religious language and its symbols facilitate constant intercourse and traffic between the public world and the private world. It is an instrument for sharing experiences of each other. By means of this language, man reduces to manageable proportions the vastness and complexity of our experiences of the world and man in general and that of religious phenomenon in particular. That this language can be misused is not reason for devaluing the function itself in so far as there is no insurance against error and self-deception. All language is symbolism.

There are many ways of experiencing, enjoying, understanding and analyzing the universe, namely: Science, aesthetics, morality, religion, etc. Unless we have already abandoned ourselves to an a priori doctrine of sensationalism it is impossible to rule out the evidential force of religious intuitions in so far as a complete existence is an interweaving of quantitative and qualitative factors. Unless we are dogmatic it is difficult to say in which field of experience intuitions are or are not possible. **Dr. A. C. Ewing** says: ***"The main positive objections to the claims of religious intuition are made by dogmatic empiricists who assert that knowledge is limited to sense experience, but this dogma cannot be proved. There must be some intuition if there is to be inference at all, and there is no way of determining by a priori argument in what fields intuition is oris not possible"*** (Fundamental Questions of Philosophy, p. 241, Rutledge & Kegan Paul, London, 1953). So information about value is as much evidence as shape or figure is. Value is what is realized in the processes which are the shaping of things, with their intrinsic character. In this temporal world, no one likes to lose what he has realized in his

achievements. Religion reveals that such achievements are conserved. The Co-ordinating agency which is the great Achievement is called God who saves in His Life all that can be saved. There is smother side to God's function in the world. The temporal world is a process which requires to be guided in its processes of individual differentiations and integrations. God is that entity which directs our purposes to ideal ends. Thus God is the completed ideal harmony and coordinated achievement. The perception of these truths is not dependent upon its accurate verbal expression: religion "consists of a certain widespread, direct apprehension of a character exemplified in the actual universe". This direct apprehension is expressed in some symbolic orders which are the religious utterances. Religion has devised such multi-mooded symbols as metaphors, myths, and parables to convey the most complex meanings and truths, which it has intuitively apprehended. ***"Progress in truth-truth of science and truth of religion - is mainly a progress in the framing of concepts, in discarding artificial abstractions or partial metaphors, and in evolving notions which strike more deeply into the root of reality."*** (A. N. Whitehead, Religion in the Making, p. 131, Fordham University Press, New York, 1996).

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No religious truth dawns immunity from a checking procedure to verify it. But the meaning of verification procedure is broadened to include the Upanishadic method of *Shravana, manana and nidhidhyasana*.

* * *

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Yoga-siddha of Ramanuja

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The *Brahmasutras* also known as *Vedanta-sutras* or *Badarayana-sutras or Sariraka-sutras* are one of the fundamental texts (*Prasthanatrayi*) of the Vedanta philosophy. They are divided into four chapters (Adhyaya), and each chapter is again divided into four quarters (Pada). Among the various quarters, the second quarter of the second chapter called Tarka-pada stands on a different footing, since it undertakes the criticism of philosophical theories opposed as to the Vedanta doctrines by means of speculative and logical arguments, independent of *Sruti / Veda* or scriptural texts.

There are many[1] factors that have rendered Brahma-sutras rather unintelligible in themselves, so much so that they 'by themselves....do not produce any sense[2] whatever independent efforts may[3] be applied to them.' This view, some one may say, is rather an exaggeration. Yet the fact remains that Brahma-sutras cannot be adequately and properly understood, without the aid of someone commentary that explains them.

Sribhasya of Ramanuja, a champion of Qualified Monism (Visistadvaita Vedanta) is one of the well-known commentaries on the Brahmasutras. Ramanuja takes Brahma-sutras II.2.31-34 as directed against Jainism. Now, prior to his refutation of Jaina views, he states the Jaina doctrines. One of them is the tenet of souls (Jiva) in Jaina philosophy. About these souls, Ramanuja writes: In Jainism, the souls are of three[4] kinds namely souls bound or in the state of bondage, yoga-siddha souls, and souls liberated.

Now, among the varieties of souls given in Jainism, the variety 'Yoga-siddha' is not found. Naturally, a question arises : Is Ramanuja wrongly mentioning 'Yoga-siddha' or is there some reasonable explanation for the term Yoga-siddha? This question is discussed in the present paper.

Jiva (soul) and Ajiva (non-soul) are the two basic or fundamental[5] padarthas (realities) in Jainism. (The words padartha, artha, vastu, etc. stand for substance (dravya) which is the ultimate reality in Jaina philosophy) (See :- *Pravacanasara*, 105; *Tattvartha-sutra*, 5.29;

Syadvada-manjari, P. 267; *Pancadhyayi*, 1.143). Though there are many varieties of souls, only two are basic ones namely (1) Souls in bondage, and (2) Souls[6] liberated. The soul in bondage is the soul in samsara (Samsarin). Samsara is the cycle of births and rebirths due to actions[7] of the souls. There is, in this world, a beginningless[8] connection of the soul with actions, which constitutes the bondage[9] of the soul. Thus, the souls who are subject to samsara are the souls in bondage. Salvation of the soul, in Jainism, means the complete destruction of all actions[10] gathered in the soul. So these souls who have destroyed all their actions are the released souls who are called Siddhas (*Pancastikaya*, 30).

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The question arises : Who is the Yoga-siddha soul that is mentioned by Ramanuja? The answer is :- The word Siddha, in Jainism, is a synonym[11] for a released soul (Mukta). Hence,c Yoga-siddha' must belong to the category of liberated souls.

According to Jaina view, Siddhas being emancipated are fully free from the dirt[12] of actions. Now, these Siddhas are variously designated[13] as Jina, Kevalin, Arhat, etc. Jaina works like Pannavana, 9, Suttagama, Vol. II, P. 272, and Jiva-vicara-prakarana say that there are fifteen[14] varieties of Siddhas or liberated souls. But among them, there no mention of a Yoga-siddha.

Here, one may say : The word 'Yoga-siddha' can be taken to mean a soul released through the practice of Yogic processes. But such a meaning cannot be accepted for the following reasons :- (1) Such an idea is not found underlying the varieties of Siddhas. (2) Further, if the word Yoga-siddha is so understood, then every Siddha becomes a Yoga-siddha, for the processes[15] of Samvara (stoppage of actions) and[16] Nirjara (destruction of actions) which in Jainism lead to liberation involve some Yogic processes. Hence, there is no propriety in distinguishing a Yoga-siddha from a Siddha. So the Yoga-siddha (of Ramanuja) will have to correspond to one or the other of the fifteen varieties of Siddhas. Now such a correspondence can be found in the following way.

According to Jainas, there are fourteen[17] stages (guna-sthana) which are grades of spiritual realisation through which a soul passes on his way to

liberation, and finally becomes emancipated. Now, in the thirteenth stage, the soul is designated" Sayoga-kevalin or Sayogi-kevalin, or Sajogi-jina or simply Sayogin Siddha.

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A Sayoga-siddha means a Siddha with yoga in him. The word 'Yoga' in this context has a technical meaning. Yoga is the activity[19] of the body, speech and mind which is the cause of the influx or inflow (asrava) of actions into the soul. Or, the word 'Yoga' means[20] the vibration of the pradesas of the soul. According to Jaina view, a soul has[21] pradesas or avayavas or parts.

This 'Yoga' is twofold :- (1) If the vibration is with passions, the inflow of actions leads to the bondage of the soul, and it is called Samparayika or mundane inflow. (2) If, on the other hand, the vibration is without passion i.e. if it is pure vibration as is the case in the eleventh, twelfth and thirteenth stages and if it does not lead to bondage, it is called Iryapatha i.e. transient or fleeting inflow (of actions). In other words, this second type of 'Yoga' is not binding on the soul; it is no hindrance to the salvation. This will make it clear that the 'Yoga' of Sayoga-kevalin or Sayoga-siddha in the thirteenth stage is not binding for him, and hence he is released from the bondage of actions.

Further, a Sayoga-kevalin or a Sayoga-siddha in the thirteenth stage is free from[22] Destructive (ghati) actions. He therefore regains his original infinite (kevala) knowledge, perception, power[23] and bliss which were obstructed by the destructive actions, and becomes liberated. In other words, a Sayoga-kevalin / a Sayoga-siddha is an Arhat, a redeemed soul who is still in his human[24] physical body with vibrations; for an Arhat is free from[25] destructive actions. In other words, an Arhat / Sayoga-kevalin / Sayoga-siddha is a liberated soul in this very life (jivanmukta);

Salvation, according to Jaina philosophy, is twofold[26] namely salvation when a person is living and salvation after a person is dead. Now, if we glance at the various descriptions of released soul in Jainism, we find that one set of descriptions refers to souls released in this very life, some of whom[27] become Tirthakaras establishing the Jaina order, while the second set of descriptions refers to Videha-muktas who are[28] without a human physical body and who stay[29] at the top of the world. To be brief:- Siddhas

in Jainism are twofold namely (1) released in this very life, and (2) released after death. And a Sayoga-siddha as seen above falls in the category of jivanmuktas.

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In view of the above discussion, we can say that the Yoga-siddha of Ramanuja can correspond to Sayoga-siddha of the Jainas. Here we then expect that Ramanuja should have used the Sayoga-siddha in place of his mere Yoga-siddha. In this connection, it is not known whether Ramanuja had actually used the word 'Sayoga-siddha' and a scribe not understanding its meaning in Jaina philosophy changed it to 'Yoga-siddha', dropping the first 'Sa' or whether the word 'Yoga-siddha' is a misprint for 'Sayoga-siddha' in the printed editions of Ramanuja's commentary. Whatever be the case, it will be clear that the 'Yoga-siddha' of Ramanuja can correspond to Sayoga-siddha' in Jainism.

* * *

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Sadguru is the King Among the Family of Saints (Guru Ha Santkulacha Raja)

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गुरु हा संतकुळींचा राजा

गुरु हा संतकुळींचा राजा । गुरु हा प्राणविसांवा माझा ।।
गुरुविण देव नाहीं दुजा । पाहतां नाहीं त्रिलोकीं ।।१।।

गुरु हा सुखाचा सागर । गुरु हा प्रेमाचा आगर ।।
गुरु हा धैर्याचा डोंगर । कदाकाळी डळमळेना ।।२।।

गुरु हा सत्यालागी साह्य । गुरु हा साधकासी माय ।।
गुरु हा कामधेनु गाय । भक्ताघरी दुभतसे ।।३।।

गुरु हा भक्तीचें मंडण । गुरु हा देहासी दंडण ।।
गुरु हा पापाचे खंडण । नानापरीं वारितसे ।।४।।

गुरु हा वैराग्याचें मूळ । गुरु हा परब्रह्म केवळ ।।
गुरु हा सोडवी तत्काळ । गांठी लिंगदेहाच्या ।।५।।

गुरु हा घाली ज्ञानांजन । गुरु हा दाखवी निजधन ।।
गुरु हा सौभाग्य देऊन । स्वात्मबोध नांदवी ।।६।।

काया काशी गुरु उपदेशी । तारक मंत्र दिला आम्हासी ।।
बापरखुमादेंवीवरासी । ध्यान मानसी लागले ।।७।।

The Sadguru is the king among the family of the saints. He is the resting place of the vital breaths. Search howsoever in all the worlds, you will not find God as being different from the Sadguru.

The Guru is the ocean of bliss, he is the store-house of love ; he is the mountain of courage which will never be shaken.

The Sadguru is the support of Truth ; he is the mother of the aspirant; he is the wish-yielding cow who fulfils the desires of the devotees.

The Sadguru is the ornament of devotion ; he is a rod to the body ; he is the destroyer of sins ; from them he saves (his devotees) in several ways.

The Sadguru is the root of Vairagya ; he alone is the Parabrahma ; he loosens the knots of the subtle body in no time.

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The Sadguru applies the collyrium of knowledge (to the eyes of his devotees); he shows the treasure which belongs to them ; he maintains their knowledge of God-realization by bestowing upon them the good fortune (of his grace).

'My body', says Jnanadeva, "is the holy place of Kashi and the Sadguru has initiated me into the spiritual life ; so my mind", says he, "is now riveted on my parents, Vitthala and Rukmini."

Comments :-

There may be saints and saints all over the world; but the Sadguru is the king of them all, because he alone is capable of bestowing his grace even upon a sinner and turn him into a saint by making him realize God. The vital breaths of a man may become one with air after the fall of his body, but in the case of a devotee, even while he is living, they have their resting-place in the vision of God alone. And if this should happen throughout the life of a devotee, will his breaths leave the vision of God and be mixed with air after his death ? Jnanadeva says that whether a devotee is living or dead, his vital breaths will ever mingle with the vision of God, which he would experience as non-different from the vision of his Guru Nivrttinatha.

The bliss and the love which are spoken of as the chief characteristics of the Sadguru should not be confused with happiness, pleasures and emotional urges of bodily attachment due to passion, sex etc. The unshakable courage is the sign of his being unperturbed by afflictions miseries, dangers and trials.

Truth ultimately is the same as Reality, the same as the realization of the Atman or the Brahman. And so, it is the only support on which the seeker can lean. It is no poetic fancy that the Guru is said to be the mother of his disciples. It is a fact of the spiritual life that the Guru feeds them constantly on the milk of his grace. A cow in the stable gives milk only, but the Sadguru, as the wish-yielding cow, fulfils the desires of his devotees.

The Sadguru is said to be the ornament of devotion because in the absence of his grace no kind of devotion for any being or deity will shine with the illumination of God-realization. The Guru acts as a rod to the body

meaning thereby that he will not allow any illegal or immoral indulgence in the pleasures of the body and the senses, since j$iey are obstacles on the way of God-realization. The rod in his hand is not an instrument of inflicting punishment, it is an instrument of grace. One should always remember that punishment at the hands of God or of the Guru is a blessing in disguise. This is the way in which the kind-hearted, benevolent and gracious Sadguru destroys the sins of his disciples and save them.

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An ordinary man is filled with Vairagya (disgust for the perishable things of the world) if he be present on the cremation ground. But this kind of Vairagya is neither lasting nor real. For it is the general experience that the same man becomes engrossed with the affairs of the worldly life soon after he leaves the cremation ground. The real vairagya comes as the result of devotion to God or to Guru. What is known as the subtle body is that which consists of desires only. And the desires being too many they would create knots by being mixed with one another.

What is the remedy if a man forgets the place where he has buried his treasure ? Two things are necessary. One is the help of another man who must be knowing the treasure as well as the place where it is hidden ; and the other is that there should be enough light to see th^treasure. The Sadguru is the person who knows the treasure of God-realization, and he also knows that it is hidden in the heart of every man. The collyrium of knowledge, namely, the Name of God which he instructs to his disciple serves the purpose of light by which the disciple can see the treasure.

It is hard to believe how a man can be released in the spiritual sense of the word by going over to Kashi where one may or may not get an opportunity of being initiated by a realized soul, except by believing arbitrarily in the mythological notion that the Lord Sankara instructs the visitors. Jnanadeva therefore explains that his own body is the Kashi and that his mind is instructed by the spiritual word of his Guru, Nivrttinatha, as a result of which his mind has become riveted on the vision of Vitthala and Rukmini.

* * *

Courtesy : Reprinted from the Brochure published by Revered Prof. V. H. Date, Jodhpur, on the occasion of his 78th Birthday (June, 1,1978).

I Want to Please My Guru

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One day suddenly a thought came to my mind of pleasing my Sadguru Shri Gurudev Ranade. Many years have passed now after getting, initiated by Shri Gurudev. I was perhaps sixteen or seventeen when I was initiated. I do not remember the exact date and year. My parents took me to Nimbal as they themselves were the followers of Shri Gurudev. My mother expressed her wish to the manager. She wished that all of us, my sister and brother and myself must be initiated but the manager told that my brother and sister were very young. So he told that it would be better to initiate me first as I was at least able to understand something. My mother agreed. Then I was initiated by Shri Gurudev in front of his samadhi (Shri Gurudev was not in his physical body then) From that day I started meditation. I did not know the importance of Meditation. After reading many books of my Guru and other spiritual masters I came to know about it.

I read in one book that Shri Gurudev said that one should be always happy thinking that his Guru loves him without any expectations and he is always very kind to him. It is the greatness of Guru but as a disciple I must also do something to please my Guru, to give him some satisfaction. So I thought it is my duty to please my Guru.

I remembered the words of Shri Krishna in the *Bhagavadgita*. In this book God has given the qualities of a disciple who is dear to him. So I decided to be dear to Shri Krishna and I thought if I become dear to Shri Krishna definitely I will be dear to Shri Gurudev and Shri Gurudev will then be happy.

I decided to write down all the marks of a disciple who is dear to Shri Krishna and decided to inculcate all those qualities in my personality. I know very well it is not easy to do so. But I decided at least to try my level best.

Following are some of the qualities of a disciple who is dear to God.

1. He is always in meditation. He never gets separated from God.
2. He loves all. He knows that he is 'Atman' and sees 'Atman' in all.

3. He is a balanced person and never gets disturbed. He is balanced in joy or sorrow, success and failure, honour and dishonour.
4. He is never disturbed and never disturbs others.
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5. He is free from desire, ego, anger, fear, enmity, jealousy, attachment, pride, greed etc.
6. He is internally and externally pure.
7. He is always peaceful.
8. He never hurts others.
9. He is very kind and is ready to forgive all.
10. He wants nothing, needs nothing and expects nothing.
11. He only works and never expects any fruits.
12. He deals equally with friend and foe.
13. He is free, full and whole.
14. He never hates any person.
15. He is contented with any means of subsistance.
16. He knows the role of fate, So he never blames others for his misfortune.
17. He lives in his divine wisdom.
18. He is in the world and never of it.
19. The universe is his extension. So he shares the happiness and sorrow of all.
20. He is full of devotion to God.
21. He is always positive in his thinking. He sees only the good in others and tries to understand the difficulties of others.
22. He has a new vision. So he has a new birth.
23. He is a real yogi and a true God man upon the earth.

Now I started thinking deeply about my personality. Do I have all the above good qualities in me? If I do not have, Can I try to incalcate them in my personality? I thought it is very difficult to do so immediately but I can at least try to do it gradually, if God gives me strength, knowledge and tact.

So I pray to Shri Gurudev and God to give me strength, knowledge and tact to please them and become very very dear to them.

Jai Gurudev

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Philosophy of Education by Prof. R.D. Ranade (As a Teacher and Student)

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Introduction: Prof R. D. Ranade was born on 3rd July 1886 at Jamkhandi, Karnataka, India. He passed his MA (Philosophy) from the Bombay University, standing 1st in the University and winning the Chancellor's Gold Medal in 1914. He had already started his spiritual journey from 1901 and followed it continuously. He worked as Professor of Philosophy in Fergusson College, Pune and then in Allahabad University. He was Dean of the Faculty of Arts for three terms. He also became the Vice-Chancellor of the University.

He was conferred Honorary D.Litt. in 1947 by Allahabad University for his unique contribution to the world of philosophy and religion. By then he was already famous all over the world as an ideal teacher, distinguished scholar, author of several important books and a renowned mystic philosopher. He was the founder of 'Adhyatma Vidyapeeth'. His authorship of learned treatises on Comparative Philosophy and Religion were the outcome of his constant endeavor to know, experience and live the Truth. Dr. Radhakrishnan, the Philosopher and Ex-President of India had said about him that all others talk of philosophy but Prof. Ranade lives philosophy. Ranade left his mortal coil on 6th June 1957.

a) **Meaning of Education:** According to Prof.R.D.Ranade,

- Education is an all sided development.
- Education should not only be for students and teachers but is also important for a layman for learning.
- Education should touch all aspects of intellectual work - scientific, literary, historical and philosophical.
- Main ideal for human life's education should be the advancement of learning.
- Education should reflect focus on objects of permanent value rather than objects of temporary value.
- Education should be of absolute clarity through thorough insight irrespective of confusion and haphazardness.

b) **Prof.R.D.Ranade's Qualities-As a Teacher And Student:**

In general, people knew Prof. R.D.Ranade as a person who was always engrossed in studying and teaching. His profound intellectual life and brilliant academics did not give any sign of his hidden spiritual life having a deeper and richer inferiority. But the fact is that if one tries to devote his life with keenness as a whole or by day to day actions then he will find that outer intellectual side was directed towards inner mystical side. According to Prof. R.D.Ranade, philosophers must learn to mysticise and mystics to philosophize i.e. a philosopher must have a firm backing up of his intuitions and theories with his inner mystical knowledge and a mystic must know how to preach and justify the existence of God by taking help of philosophy.

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- Sharp memory by birth and crystal clear way of thinking cultivated during the cause of life time were the attributes of Prof. R.D.Ranade. Further, he knew very well how to use these attributes as and when required.

- In Prof. R.D.Ranade's way of teaching, each stream of thought was well defined, independent and exclusive and it never got mingled with other streams or subject.

Prof.R.D.Ranade had an intense spectacular memory in a way that the stimuli were never generalized but discriminated i.e. each man and each event had a special place in his memory and this was the secret of recognition of old familiar faces.

Prof. R.D.Ranade was a person who possessed a faculty for both auditory imagery and his visual imagery. He was quick in grasping and understanding from hearing as well as seeing. So we can say that he was both an audile and visile. He was a voracious reader as well, as his studies included writing various notebooks one after another in a clean way without any mistake and forming his own judgments.

- His love for silence and quietude was so deep that whenever any student wanted to see him at his residence, he would ask him to come at one o'clock in the afternoon as there is less hustle - bustle in afternoon so that he could get long and required quietude for discussion.

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His love for harmony was witnessed in every smallest details and it was also used as an aid to memory. His vision was so sharp and accurate that he could spot in a moment any irregularity and disharmony. To keep things in a particular order was his nature as a slightest change would catch his attention. To exemplate, this love for harmony he got constructed his new house at Hastings Road, Allahabad as same as his old house at 2, Beli road, Allahabad. According to him, there should be visualization of identity everywhere, identity-in difference, oneness through many-ness, one Brahma behind the multiplicity of the universe and he did not like change for the sake of change. He used to say that, "One has to develop new visual habits, new kinesthetic habits in the place of old ones. Setting aside old habits which are bound to interfere with the learning of new ones, results in waste of time and energy. Why not take to the new house all the habits one has cultivated in the old house?"[1]

- According to him, the old habits die hard and while dying they consume much of our energy and thus continuity also gets disturbed. Even he built the exact replica of his old house of Nimbal when he built a new house in 1942 at Nimbal. His attitude for firmly rejecting a change just for the sake of change was only to avoid wastage of time and energy so that instead he could use that time for his spiritual contemplation.

- Prof.R.D.Ranade never cared nor allowed anyone to abuse about others, while totally ignoring the defects of a person, he used to look for the good qualities that one possessed and used to appreciate them. He believed that there exists a sacred bond of love between the people following spiritual path, irrespective of caste, creed, religion and post in society. Once it happened like that a professor scolded a peon of his department. Both the professor and the peon were initiated by Prof. R.D.Ranade. On this, the peon asked the professor that irrespective of their works, they both are Guru - Bandhus as they were initiated by Prof. R.D.Ranade. At this the professor felt guilty and touched the peon's feet and embraced him. Such was the spiritual bond of love between them.

c) Method of Study

i. Attitude And Behaviorism At Work: According to Prof. R.D.Ranade's basic principle of study the following should hold:

- "Whatever is read must sink into the mind."[2]

Prof. R.D.Ranade used to refer two dictionaries even while reading a newspaper- the Oxford dictionary for exact and precise meaning and the Chambers Dictionary to know the etymology of a word.

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- Casual approach for any kind of study should not be allowed.

- The root of a word should be known without merely knowing the meaning of the word as it serves an additional purpose of helping in coining of new words. Prof. R.D.Ranade coined many new words on the basis of Etymology, for example, he coined a word Spiriton in the line of positrons, electrons etc. He coined the word - Theo-tropism from similar words photo-tropism and Phono-tropism. From heteronomy and autonomy he coined the word - Theonomy.

- There should be utilization of conditions of attention discussed in Psychology.

Prof. R.D.Ranade had a peculiar method of reading newspaper. At the beginning only headlines were read, this was followed by reading each news with content completely and significant words and lines were underlined once in blue and once in red to catch a reader's attention. News papers clippings were preserved for future reference.

ii. An Expert Scholar of Language at Work:

- Prof. R.D.Ranade laid emphasis on the study of original texts before studying other texts that interpreted the original texts or that used original texts as its base. Going to the source ensures an authentic study - both linguistic and doctrinal - of a topic. This habit of reading original texts helps in ruling out the danger of depending upon dogmatic interpretations of school-men where the texts may undergo a Procrustean treatment.

- According to him, "a research student should have his own translation of the text rather than depend on other's translation".[3]

- A linguistic approach could suggest an ingenious interpretation.

- There should be enthusiasm for learning languages.

Prof.R.D.Ranade used to say that the best way to learn a language is by trans-literative interpretation i.e. by studying a book written in foreign language and then understanding the meaning of it.

iii. An Ordered and Comprehensive Plan of Procedure at Work:

Prof. R.D.Ranade's method of study was first to collect the necessary material, by this accumulation of data processing starts from the beginning, it gets collated then, classification followed by nomenclature, sorting and after that detail analysis was carried on every sorted topic which lastly goes on synthetically. Thus his method was analytico-synthetical method.

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iv. Readiness and Ground Work for Lecture:

- Prof. R.D.Ranade had a distinct way of preparing lectures. He used to arrange a mass of descriptive details by first reading related books and journals and then preparing the topics along with a precised summary also.

- Even his reading was not only limited to classics but also standard journals to keep himself updated with the latest trends in different sciences.

d) Method of Teaching

i. Devotion to Subject : A deep love for subject is the most significant point according to Prof. R.D.Ranade, "he employed philosophy to justify his spiritual experiences and to raise mysticism to the high pedestal of rational mysticism."[4]

ii. The Mental, Emotional Factors And Education:

- According to Prof. R.D.Ranade, "Psychology gives an insight into the working of the human mind and can be useful in a better understanding of various subjects."[5]
- He insisted to revise the books on the theory of education and brought latest revised books as per the new discoveries in the scientific field.
- According to him, "A student should not be scared away by technical discussion. Technical terms, though to understand, are indispensable, because it is they that render a discussion precise. They should be gradually introduced and not presented as ferocious lions which will frighten a student."[6]

iii. Teaching Aspects:

- Prof.R.D.Ranade had a thoughtful way of teaching and he advocated to implore:

- High level of thinking to lift the students.
- A perfect classificatory series style of exposition whether written or oral.

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- Logical and developmental inter-relationship of the topics.
- Used the effective method of dividing the topic under different sub-sections.
- Absolute clarity through thorough insight.
- Lectures should contain flashes of insight and not dull descriptions or copious notes.
- Comparative approach while teaching a topic crosses language barriers.
- He insisted on freshness of subjects, freshness of approach, necessity of taking into consideration progress in scientific thought which should be achieved by recasting the syllabus occasionally.
- No learning worth the name can take place when the minds of students are highly strung because of the toughness of the subject.

e) Qualities of Student and Teacher

i. Qualities of a Student:

- A student should develop his critical insight instead of depositing in his memory the well defined ideas. In a viva voce examination of MA students, one of the students was packed off in two minutes while rest of the other student's viva lasted for 30-35 minutes. That student thought of his performance to be miserable but he was surprised when at the end of the examination, Prof. Ranade congratulated him as he topped the list in the Viva. When the student asked Prof. Ranade for the reason as he feared for the failure instead. Prof. Ranade's reply was, "In viva we do not test a student's memory but his critical insight1"[7] Thus the above example shows how important it is for both the student and teacher as well.

- In the eyes of Prof. Ranade, a student should present his own view-points boldly and clearly and not as criticism for the sake of criticism only. He held the belief that criticism should be used as a constructive tool and not as a destructive tool by students.

ii. Qualities of a Teacher: According to Prof.Ranade, a teacher should possesses following qualities-

Service ability of memory

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- A teacher should not display his scholarship before the students, but make them understand the subject instead.
- His desire was not merely to produce good students but to produce good teachers. His deep love for the subject and his genuine love for the students made him an ideal teacher.

A great Maharashtrian Saint - Jnaneshwar has written in his book - *Jnaneshwari* XI.66 that -

"Ha thaavari shishyaachi nikasi! Saahaate guru aahaati kavne deshi!!

Pah nenije aavadi kaisi! Sanjayo Mahane!!"[8]

"Where are teachers who would strain every nerve for their students? I do not really know how such a love for a student can be explained".

- He believes that there was no limit to self improvement so he always used to prepare to give his best to the students.
- Prof. Ranade used to recognize merit in students and valued it just like that of a jeweler who really knows the importance of every gem and shines it accordingly to his best.

f) Views on Higher Education

I. Aims of Higher Education: Prof. R.D.Ranade who himself was a great teacher, a great philosopher and educationist as well, his views on higher education are enormously helpful for redefining higher education in modem context and it would be clear from the following points:

- Higher education should lead to all round development of knowledge. By this he meant that the ideal of higher education should not be limited to cheapening and facilitating higher education.

Once when he resigned from the life-membership of the D.E. Society, he wrote a letter - "I pointed out the necessity of extending our ideals beyond the limits of mere cheapening and facilitating of education, to all round development of intellectual work, scientific, literary, historical and philosophical, which a society like ourselves ought to undertake and

accomplish We must kindle a torch at which other educational bodies might light their lamps. What we build for the nonce shall crumble to dust"[9]

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- The main aim of higher education should be the widening the horizon of knowledge. According to him, Institutions must give importance to undertaking research in all branches of knowledge.
- There should be greatness and heights of ideals and intellectual eminence for higher education.
- There should be no infection of the quantitative fallacy and should be importance for qualitative aspect of work instead. He said - "It is not important -making an inferior kind of higher education cheap for all, but insisting that out higher education shall be the very best. Quality should never be sacrificed for the quantity."10
- Higher education should be in regard to acquiring higher knowledge. According to him, "The development In various branches of knowledge should be considered while framing curriculums for higher education."11
- Education should be based on physiological principles and it should lead to all sided development of the individual.
- Advanced research should always find a place in higher education.
- Interdisciplinary research should be encouraged along with integrated approach to knowledge as it brings unity in diversity. Higher education must take into account the explosion of knowledge in all branches of knowledge.
- Independent thinking should be encouraged in students and they should be induced to deductive and inductive thinking processes.
- There should be no contentment with only small and faulty understanding of any language. To write book in the mother tongue facilitate in transmitting of new knowledge, not only to the students but to the common man.

g) As an Author

I. Salient Features of Writings:

- Silence and background himself were the most powerful

characteristics of Prof.R.D.Ranade as an author. To be remaining silent about himself and to remain in the background by giving sources from original texts while expounding a doctrine was his feature.

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The writer remains fully in the background but allows him to be free from the readers and thus maintained a sense of participation making the reading very lively. According to him, when great saints have given so much to the world, why should he speak of his own experiences? Such was the non - egoistic attitude of his mind which was the creator of the most beautiful and valuable literatures but himself remains untouched.

- His constructive criticism aims at bringing the controversy to an end by highlighting their common ground through reconciliation of the philosophical doctrines. Such was a quality of that great mind to pick up the merits in others and ignoring their angularities.

- Systemization and completeness were his basic tools from beginning to end with logical, rigor and developmental order to reveal the truth to the reader. Prof.R.D.Ranade's thoughts always had a movement from negation to affirmation. He had a quality of apperception i.e. assimilation of the new with the old.

- In his book - *A Constructive Survey of Upanishadic Philosophy*, preface, he has said - "The ultimate purpose of the Work is the spiritual purpose. To that end, everything else is subservient... The trend of the present volume is to show how all the teachings of the Upanishadic Philosophy converge towards the realization of the mystical goal. The veracity and the virility of any metaphysical theory are to be gauged by its power of making life more divine, and therefore more worthwhile living."[12]

Thus, we can see that the God is the central thread running through the pearls of Prof. R.D.Ranade. His only purpose in writing was spiritual and his account was subjected to scientific scrutiny and personal verification.

- His simple style and understandable meaning hold a permanent foot on memory and it was because of his precision and exactness including both long-windedness and anonymity. This can be illustrated by the fact that Prof. R.D.Ranade had studied Greek Philosophy from the originals and thus could form his estimation of Greek philosophers better

than can be done from an English translation of the Greek words.

ii. Asymptotic Approach to the Reality: The Doctrine of Asymptotic Approximation was introduced for the first time in his book - *Mysticism in Maharashtra*, in which he describes the concept of Mathematical Approximation in comparison to the spiritual process. According to him just like a mathematical approximation of asymptotes, the spiritual ends are also accomplished gradually, bit by bit. He said that it is like climbing a staircase step by step.

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Prof. R.D.Ranade was a great mystic philosopher, his philosophy of God-realization implies and involves the faculty of intuition, and he said that intuition is a faculty of super sensuous experience which is aroused in us by proper spiritual initiation and practice. Here proper initiation means that initiation is through a God-realized Saint. If we take it in the sense of scientific attitude then we get to the point that it implies exactly on the present writer who is a student of the lineage of Prof. R.D.Ranade.

By the grace of Prof. V.H.Date, the present writer got initiation in 1976 at Prof. R.D.Ranade's Samadhi in Nimbal. Before going to initiation, Prof. V.H.Date who is my spiritual teacher and with complete faith, I want to say that how He explained me about the proper initiation. He told me, 'the Grace of Sadguru comes directly through God which becomes a base for the beginning of Spiritual life'. In his words, "The grace means the Name of God which the Guru hears or sees before him actually written and which he imparts to the disciple as the Divine Word on which the disciple is asked to meditate."

Prof. V.H.Date used to say that Spiritual teacher should be honest just like his Spiritual teacher Saint Amburao Maharaj of Inchgiri was. In relation to this context, he narrated a real story of Saint Amburao Maharaj in his book 'Prof. R.D.Ranade and His spiritual Lineage' that "one day an aspirant came to Saint Amburao Maharaj for initiation and He told the aspirant that he should see him the next morning for being initiated. But when the man went to him the next morning, Amburao Maharaj told him apologetically, "Oh, I had heard the Name to be given to you, but I have forgotten it. Please come tomorrow." The divine names which were to be imparted to the seekers of Spiritual knowledge, Saint Amburao Maharaj

used either to hear, or to see written before him. Never did he impart a Name to anyone unless he first heard it or saw it written before him."[13]

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Prof. R.D.Ranade said, "Super sensuous experience is not the external or outside sense experience that counts; it is the experience that is generated inside us in our intuitional process."[14] He had pointed out in the words of a mystic saint, *"adhal yane dekhile bahiryane aikile pangal yane pathalaga kelare:* a blind man was able to see, a deaf man was able to hear, and a lame man was able to go in pursuit; or as Hindi mystics have put it, binu paga calai sunia binu kana....[15] walks without feet, tears without ears (Tulsidas); *andhe kun saba kuca darasai*....[16] a blind man sees all things (Surdas). The same thing has been said by many Kannada mystics. So, intuition, super sensous experience and central initiation are involved in the evolution of mystical experience."[17] Prof. R.D.Ranade linked Spiritual experiences to the method of science which scientists applied in their research works. He said, "Spiritual experience must not to be discontinuous. If it comes once in a while and leaves you off and if you do not get it again and again, then it is no Spiritual experience at all. This continuity is also attended by the process of growth Experience must grow from day to day and from year to year, and the ultimate result of the growth of this kind of super sensuous experience would be a sort of an asymptotic approximation to Reality. The hyperbole never meets the asymptote, but goes on approaching it continually and meets it at infinity. It is this way that the Sadhaka or the Spiritual aspirant tries to approach God."[18]

Here the present writer would like to clear it mathematically that why Prof. R.D.Ranade had psychologically taken the experiences of God in continuity. So, readers should know the concept of hyperbola and asymptotes.

Asymptotic Approximation: An asymptote of a curve is a line such that the distance between the curve and the line approaches zero as they tend to infinity. Some sources include the requirement that the curve may not cross the line infinitely. In some contexts, such as algebraic geometry, an asymptote is defined as a line which is tangent to a curve at infinity. The word asymptote is derived from the Greek ἀσύμπτωτος (asumptotos) which means "not falling together," from ἀ priv. + σύν "together" + πτωτ-

ός "fallen." The term was introduced by Apollonius of Perga in his work on conic sections, but in contrast to its modern meaning, he used it to mean any line that does not intersect the given curve.

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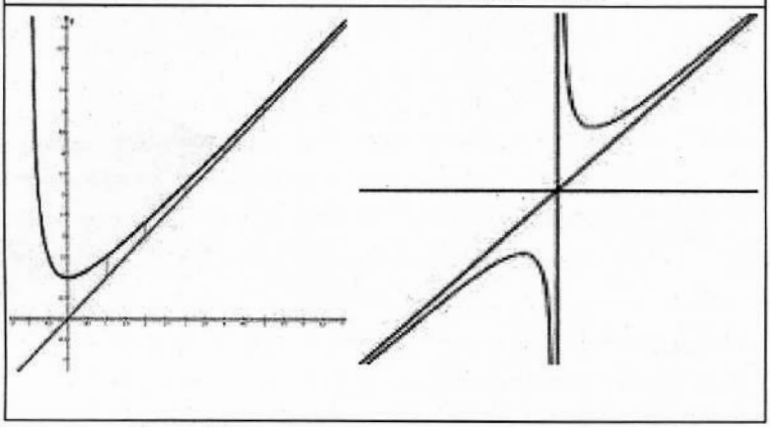
From the figures below we can see that the distance between the curve and its asymptote is nearly zero or approaches to zero, i.e. they never meet. They can meet only at infinity.

Fig.76: Asymptote and curve which never meet except at infinity.

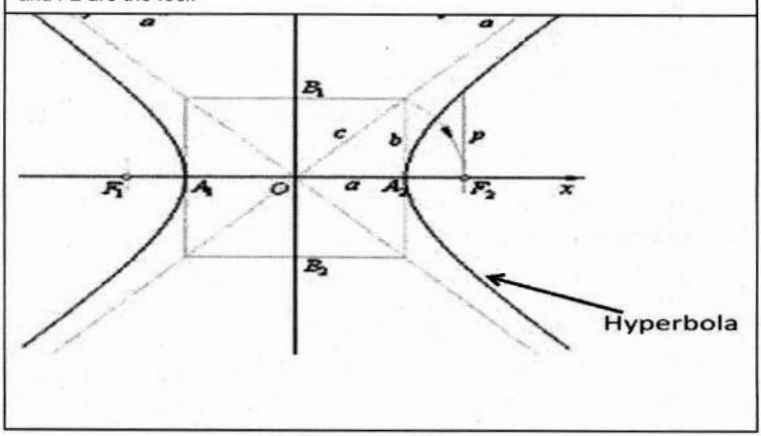


Asymptotes

Here, b/a = Slope of

Asymptote

Fig.77: Figure of hyperbola with its asymptote. In this X and Y are the axis; F1 and F2 are the foci.



O= centre point

X= X axis

Y= Y axis

Similarly, in Spiritual path, the devotee or mystic behaves like the curve and the God is its asymptote. By the devotion, the devotee gradually reaches very near to the God, but he cannot be one with God because the devotee has body, mind and he has to live in the world. He can merge with or can be one with God only at infinity, i.e. after leaving his body.

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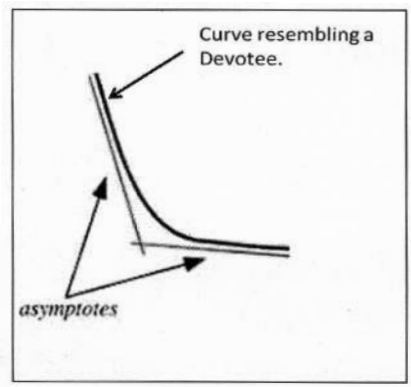

Prof.R.D.Ranade has simplified scientifically the philosophy of mysticism of great Saint Jnaneshwar and called this a Doctrine of Asymptotism. Under this He said, "What we find in the case of an aspiring mystic is that he goes on asymptotically approaching God. That is Jnaneshwar's doctrine. Instead of there being a final and perfect identity between the mystic and God, the mystic moves towards God and so we may say that he meets God at infinity. There is just a little difference between them. Just as there is difference between the moon of the fourteenth day and the full moon of the fifteenth day, or just as gold of fifteen carats just falls short of gold of sixteen carats, to that extent only does the devotee fall short of full divine attainment."19

Prof.R.D.Ranade also gives the beneficial features of this kind of approximation in spiritual path as:

- The gradual progress has its moral implications.
- An aspirant remains free from arrogance as he does not have the goal all at once.
- There is no frustration also because there is sure progress though gradual.
- An aspirant has to strive continually to achieve the end.

III. Reciprocal Causation : The concept of Reciprocal Causation (also called Reciprocal Interaction or Reciprocal Relation); posits that two events influence each other simultaneously. Consider the two events, A and B. These events influence each other reciprocally if both A influences

B and B influences A. A dramatic example of a situation in which two events influence each other reciprocally is the accident where two cars collide frontally. Prof. R.D.Ranade applies the same principle regarding to spiritualism which can be illustrated by following examples:

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- In his book - *'Pathway to God in Hindi Literature'*, he has said - "Meditation on the Name (*Mantrajaap*) and qualities of God (*Gungaan*) are related to God love in terms of reciprocal causation. Unless we have meditation on the name-*mantrajaap* and qualities of God - Gungaan, God love cannot be created in us and unless the germ of God-love is in us we may not be tempted to, and certainly not succeed in carrying on our *mantrajaap and gungaan*"[20]
- "Fearlessness and Joy are related to each other in reciprocal causation. Fearlessness produces joy as joy produces fearlessness."[21] Here, both the fearlessness and joy are the characteristics of a spiritual teacher.
- "*Anahat Sabda* having its influence on the oozing of the mellifluous juice and the oozing of Amirasa having its influence on the rise of the Anahat Sabda" are the two sides of what Kant would call Reciprocal causation.[22]
- In his book - '*Pathway to God in Kannad Literature*', he has said that, "Unless we become sinless we cannot attain to the form of God and unless we attain to the form of God we cannot become sinless. So these things are interdependent."[23]
- "Sinlessness and Vision of God are mutually dependent. As you become more and more sinless you get more and more of the vision of God."[24] Here both the processes are gradual process and are causes and effects of each other.

On the basis of above description we can say that the central thread which defines the two - Sinlessness and vision of God is meditation or the Name of God. Without it there will be neither sinlessness nor Vision of God. So in spite of the controversies between the two one's main motto should be targeted upon the holy name of God-imparted by a spiritual teacher.

Summary:

Thus it is clear from this discussion that for Prof. Ranade the only Hope for Humanity is through God-realization. In his own words we can excerpt from his thoughts that, "The world is torn with dire conflicts today. There is no hope for humanity except on the basis of spiritual experience, whose power, when writ large upon the world, can assuage acerbated feelings, reconcile warring interests and make humanity a true mirror of peace, joy and glory which is in God. It is only when all the humanity comes to recognize the Spiritual Principle, which underlies all things that we can bring about harmony between different creeds, nations and races."[25] His only endeavor behind the formation of a divine school or society was to accomplish the goal of "One Religion, One God and One World"; and taking education as a best means to achieve that goal.

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Although in the opinion of present author, to know him is far above the common run of men; but we can peep into his life just as a small attempt to merely have a look at the glory of the Great Himalayas. He has set up an illustration from his own life and it depends upon us that how we can learn from his method of teaching, writing, studying and other such different aspects of his life but yet how wonderfully they all were woven through the central thread of God-realization- that is the most remarkable point to take hold of. According to him, "The problem of the welfare of the humanity would be easily solved, if only a hundred or two genuine God-realizers, arise in this world, because spiritual experience alone is the eternal foundation of equality."[26] However, Prof. Ranade has written so simply that one can be encouraged to go deep to realize his philosophy and the motive behind it.

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Role of virtues in spiritual life:

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According to Nimbargi Maharaj, "If my own karma is very powerful in its effects, how can God be responsible for it? If our actions are virtuous enough, none of the three great gods Brahma, Visnu and Mahesa singly or jointly can do any harm to us. On the other hand, if the actions are evil, it would be impossible for the three gods to save us."[1]

Besides this, Bhausahib Maharaja and Amburao Maharaj holds view that, "morality does not seem to be as altogether existing independently of spiritual life. One may practice virtue as much as he likes, but perfection in it can never be attained without the help of the power of the grace of God, that is, without oneself being spiritual at the same time."[2]

In a nut-shell, Prof. Date used to say that, "the ethical and the spiritual must go hand in hand. Besides being incomplete, the former without the help of the spirit will only engender egoism, and the latter without morality will simply be a hideous picture to look at."[3]

In addition, Prof. Date states the views of Nimbargi Maharaj regarding morality and spirituality as, "Notwithstanding what the saint of Nimbargi has said, namely, that moral life is autonomous, it should be remembered that it is a preparation for the spiritual life. The so-called autonomy might be described as a heap of gun-powder, but there will be no explosion without the spiritual spark. Though autonomous, the moral life is not sufficient to save a man. Neither on the other hand mere spiritual path will be of any use. It is not unlikely that the spark of spiritual fire, also may be smothered and vanish under the wet fuel of the sensuous life. Hence we may would say that to possess both morality and spiritual discipline is essential."[4]

Composed by

Dr. Shankarlal Sutar

Practice and Preach

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Philosophy is the study of ideas and beliefs about the meaning of life. For me it examines the relationship between humanity, nature and the environment, here society we live in.

Philosophy in life should also be simplified to different requirements in our life. When someone aids the other to reach his or her goal or even gives a helping hand in tough times, one should not maintain it as a cheque to be encashed later, life doesn't function like that.

You do what you do, because you want to do, hence no binding is attached to the other for returns. If you get returns well and good but if you do not expect anything in return it's the best.

'Do good and good will come back to you.' Maybe it's true, but one should not function on this belief, whether good comes back or not, one should still do the right.

To take this to the next level, you will always find faults with others because you can see they don't think like you or have the same beliefs like you. This does not make the other person any less human than you. You only have to look at the others perspective.

A great thinker has rightly said, "Heaven and Hell are not physical locations. You create them within yourself." Hence we use our mind, which is so powerful to create thoughts, emotions that generate positivity, goodness. And for that we have to look within, whether or not we are evolving to be a better Human Being.

Every human being is born with an ability to exploit, use his potential to the fullest. The limitation is only in the mind. First make up your mind and decide for something that you can do and be sure you will do it. Then you will see the transformation. Your life is your making, nobody can interfere with it. Things can go wrong in one's life, but if your mind and energies are focused for pulling yourself up then you will emerge successful, and in case you focus of being beaten up your life can turn into a series of disasters.

In my growing years I do not remember being sermonised by my elders. Not many instructions, only gestures and facial expressions that were enough for me to know whether my actions were acceptable or not.

Whether we have good experiences or bad experiences in life, if one looks at them as a stepping stone in one's life we move towards a larger purpose in life.

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In earlier times though the questioning method didn't work much, the observation method always answered many queries. As questioning is a scientific method for gaining knowledge so is observation and listening. For example: It's observed that having meals before sunset as a religious binding, by a certain sect of people. On observation it is seen that the microorganisms in the air manifest once the sun is down hence causing the cooked food to get infectious. So, if we consume food when the sun is up we are free sustain from having any infected food. Then there is this wonderful thought, which says do not hurt others with your actions, violence, beware, this may still be forgiven, but the hurt caused by one's words is neither forgiven nor forgotten and this will be considered the highest of violence... Hence choose your words carefully.

To keep oneself above the good, bad, ugly happenings in ones' life, the evolution, the conditioning of one's mind is very important, I will go back to saying that in my childhood days, I was fortunate enough to have had composed and thoughtful people around me who made grasping these values, very easy for me... today I as a parent I find it very difficult to give the same kind of environment to my offsprings…

Now, here again, the philosophy to deal with the changing scenario in one's life needs to change....

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Mysticism in Maharashtra–Reprint

Religious Consciousness and Sexual consciousness

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13. There is one important respect in which the teaching of some of the Saints of Mahārāshtra in Religious connection with the teachings of a few of the prominent Mystics of the West must be considered with some care. It is about the relation of religious consciousness to sexual consciousness. On the whole, the Saints of Maharashtra seem to be free from sexual imagery in religion, barring of course, a few passages in Jñāneśvara or Chāngadeva or Tukārāma where we find the relation of Soul to God treated as on a par with the relation of the Bride to the Bridegroom. It is also true that Kānhopātrā, like her Hindi compeer Mīrabāī, tried to wed God, in that matter comparing with Catherine of Siena, who wore a pearl-ring on her finger as a symbol of her marriage with. God. The European mystics are, however, in general, far more insistent upon sexual imagery in religion than the mystics of Mahāraāshtra. In Jnanesvara, there is only one small reference in the Jñāneśvarī (M.M., p.130), where Jñāneśvara speaks about the relation between God and His Devotee as being the relation between husband and wife. In one or two of his Abhangas, however, Jñāneśvara brings out this sexual element in fuller detail. In one place, he tells us that he has been thrown away from God in a distant country. The night appears as day, and Jñāneśvara pines that God should not yet visit him. "The cloud is singing and the wind is ringing. The Moon and the Champaka tree have lost their soothing effects. The sandal paste serves only to torment my body. The bed of flowers is regarded as very cool, but it burns me like cinders of fire. The Kokila is proverbially supposed to sing sweet tunes; but in my case, says Jñānadeva, they are increasing my love-pangs. As I look in a mirror, I am unable to see my face. To such a plight has God reduced me" (MM., p. 169). And again, Chāngadeva tells us that the body is the bride, while the Atman is the bride-groom ; and he describes himself as having been free from care, his body having been delivered over into the hands of the Self.. "After the marriage takes place, the Bride-groom will go to his house, and the Bride will be sent with him. I shall remain content, now that I have delivered over the Bride into the hands of the Bride-groom"

(M.M., p.77). In Tukārāma and other saints, the devotee is likewise occasionally depicted as a wistful, sorrowful, longing bride, who pines on account of her separation from her lord. This relation of the bride and the bride-groom is, however, more insistently and more incessantly brought out in the history of European Mysticism. We have authority in some parables and certain expressions of Jesus Christ in regard to such a relationship; Paul in the Rom. vii. 1-4, and more definitely in the Eph. v. 23-33, speaks of the "great mystery" of Christ and the Church as being husband and wife, and tells us that as the husband is the head of the wife, even so is Christ the head of the Church, the husband giving love to his wife and the wife giving reverence in return; one or two passages of the Apocalypse speak also in a like strain about the said relationship; Ruysbroeck regards religious love under the figure of spiritual espousal with the Divine Bride-groom; while the most insistent and the most glaring utterances in regard to such a sexual relationship occur in St. John of the Cross. St. John speaks of "the Touch of the Beloved as setting the heart on fire with love, as if a spark is reducible only to a sex ecstasy? We think that none of these explanations would meet the mystic's sexual portrayal of his religious realisation. We have to understand it merely in a sense of an analogy. The only earthly analogy that could be given according to these mystics for the relationship between the soul and God is the relationship between wife and husband: "Tadyathā priyayā striyā samparishvakto na bāhyam kimchana veda nāntaram, evamevāyam purushah prājnenātmanā samparishvakto na bahyam kimchana veda nāntaram" (Brihadārajjyaka, IV. 3. 21). This is the only possible explanation, If any could be found. Otherwise, there does not seem to be any justification for tlie mystic's portrayal of the sexual element in mystical life. The clever psychologist James was absolutely right when he said in his "Varieties of Religious Experience" that religious consciousness and sexual consciousness are as poles apart: "Everything about the two things differs: objects, moods, faculties, and acts; and any general assimilation is simply impossible. In this sense, we may say that the religious life depends just as much upon the spleen, the pancreas, and the kidneys, as on the sexual apparatus." It is impossible? to add a hue to the description given by James of the relationship between religious consciousness and sexual consciousness.

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(Reprint of Pathway to God Journal 1966 Issue (Preface) Pg.No. 33-35)

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Ethics in Spiritual Life

Gurudeva has selected and separately classified excerpts from the spiritual literature of Marathi, Hindi and Kannada Saints, which deal eloquently with the 'necessity of Moral Preparation' in spiritual life. He never failed to underscore the important role played by moral conduct in spiritual life. His books contain a wonderful analysis and discussion of 'Virtues to be cultivated' and 'Vices to be avoided' by the spiritual aspirants.

Gurudeva and his Spiritual Tradition followed one rule without exception and it was this: At the time of spiritual initiation, the spiritual aspirant was required to take two vows before the Spiritual Teacher: (i) That he will lead a moral life which will be totally free from all blemish from the sexual point of view *(Paradārā-tyāga)* and (ii) That he will lead an incorruptible life from the monetary point of view *(Paradraya-tyāga)*. Those who frankly hesitated to take these two difficult vows were positively dissuaded from taking initiation. Woman and Wealth are the two principal temptations, traditionally known, which pose a constant threat to the moral purity and well-being of man. No slight to womankind is intended here; all that is meant is that men and women, on entering spiritual life, have to be extra careful in their relations with the other sex, because their spiritual life can be sustained only by the moral purity of their conduct. As for the lure of wealth and the attraction of the enjoyments it brings one glance at to-day's money mad world is eloquent proof of the disasters it can bring. So, the two vows taken at the time of initiation make the spiritual aspirant permanently aware of this twin-threat to his moral and, consequently, spiritual life.

Gurudeva has often said that moral purity and spiritual elevation go well together, each helping the other to grow and develop and that in a man of God-realization, moral and spiritual excellences meet and reach their zenith. Once all people truly understand this intrinsic relationship between Morality and Spirituality, they will not be misled by pseudo-saints whose

only liberation consists in their licentious, ethically unfettered behaviour ! Just as the wrong interpretation of the statement "Spiritual experience transcends human reason" leads to the false equation of 'spirituality' with 'irrationality', so also the wrong interpretation of the statement "A man of spiritual realisation transcends all laws of morality" leads to the false equation of 'spirituality' with 'immorality'! Nothing could be farther from the truth! Just as spiritual experience transcends human reason but does not contradict it, so also a 'Man of Realization' may transcend all moral laws but he *never* transgresses them.

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Social value of Spiritual Life

Gurudeva has said that a person leading a Life of the Spirit cannot but be useful to society. Such a person is a living illustration of pure, moral life; along with his spiritual disciplines, he performs his own worldly duties, in a diligent and selfless manner, and thereby helps to elevate the moral and spiritual tone of society and to instil a sense of duty among the people. In the world of to-day, whether the society be communist or capitalist, there is a growing awareness of two basic conditions of human progress and prosperity : i) The need of basic moral sense to sustain the fabric of society and its human institutions, and (ii) the need of the individual's awareness of his own duties and responsibilities. The Spiritual Teacher, living a Life of the Spirit while pursuing his normal duties in society, teaches both these vital lessons to all, by his living example and enlightened precept, and thus helps directly in the solution of these two vital problems facing mankind to-day. Further if the spiritual discipline he teaches is practised by more and more people, it will help to offset today's growing material comforts 'without' by a greater spiritual awareness 'within' and thus restore the balance in human personality. In short, the presence of people leading a spiritual life is a 'must' for the well-being of society.

IV. Conclusion

To conclude : Here are some of the unique things which characterized the Life of Gurudeva Ranade: (1) He lived the normal life of a householder, worked as a Professor of Philosophy and retired as the Vice-Chancellor of Allahabad University; simultaneously, he practised intense spiritual disciplines throughout his life, attained the highest spiritual experiences

and lived a life of God-realization thereafter. He thus excelled in both worldly life (*Samsara*) and spiritual life (*Paramartha*). (2) After attaining Realization himself, he gave spiritual initiation and help to countless aspirants seeking spiritual enlightenment, experience and bliss, and also continued to practise spiritual disciplines rigorously himself. In him, thus, one could find the rare combination of a Spiritual Teacher (Guru) and spiritual aspirant (Sadhaka) (3) With all his spiritual sublimity and intellectual brilliance, he bathed his spiritual disciples and associates in a constant shower of boundless love and solicitude. It was this universal love of his which tied them all to him, and through him to spiritual life. He thus combined in himself the finest qualities of the head, the heart and the soul. (4) He wrote a number of outstanding books with the sole purpose of serving an urgent spiritual need of mankind; this proved that he could move with rare case and attain exceptional heights in both the fields of intellectual scholarship and spiritual realization; he thus excelled in 'Saddajana as well as in Nihsabdajnana. (5) Gurudeva gathered all these exceptional achievements to his credit wile, for more than half his life, he lived under the ever-present shadow of a dread disease like T.B. and continuously suffered from many other ailment too numerous to mention! And yet his face beamed with beatific spiritual joy, at all times of the day and night! Further, the boundless energy and enthusiasm he displayed in all his activities, kept his associates on their toes - and on the run! at all times of the day and night! He thus, combined in his person intense, continuous physical suffering, with ever-flowing spiritual energy and bliss. (6) Gurudeva successfully managed to hide his exceptional spiritual stature behind the facade of continuous spiritual austerities; in his talks speeches and writings also he managed to keep himself hidden by making a practice of always expressing himself 'through the words of another, but while keeping himself hidden, he scattered broadcast the secrets of spiritual life which were kept well-hidden for centuries. This he did, to fulfil the need of this Age. Modern Man and his age owe this great saint a debt of gratitude which, well, they can hardly ever repay!

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ACADEMIC COUNCIL MEETING

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PROCEEDINGS OF THE ACADEMIC COUNCIL MEMBERS HELD ON 7TH JANUARY. 2019 IN THE ACPR BELAGAVI BETWEEN 3.00 P.M. & 5.30 P.M.

ACADEMIC COUNCIL MEMBERS PRESENT IN THE MEETING:

Shriyuths:

Devadutta Parulekar	Gopal Jinagouda	Shahid Memon
Ram Bhandare	Vinod Doddannavar	Raj Belgaumkar
Ashutosh David	Aravinddrao Deshpande.	Dr.I.S.Kumbar

TRUSTEES PRESENT IN THE MEETING:

1. Sri A.M.Potdar - Chairman, 2: Sri Subramanya Bhat -Vice-Chairman, 3: R.G.Jakati - Joint-Secretary.

The meeting started with the lighting of the lamp and floral reverence to Shri Gurudeo.

Smt.Ashwini Jog and Smt.Rajashree Halagekar who are also Academic Councial Members did not attend the meeting with prior intimation to the Board.

PROCEEDINGS:

Sri Subramanya Bhat-the Vice Chairman ACPR Belagavi introduced the dignitaries present at the meeting. He also briefed the members, regarding the purpose of the meeting and framework of the Academic Council. He also proposed With the permission of the Chair, Shri Devadatta Parulekar to be the Chairman, Shri Gopal Jinagouda as Vice-Chairman and Dr.I.S.Kumbar as the Convenor of the Academic Council; which was approved by all the members present in the meeting. He also explained to the members the vision of Shri Gurudeo regarding the comparative analysis of all philosophies and religions and the concept of One World, One God and One Religion of Humanity, propagated by Dr.R.D.Ranade.

Shri R.G. Jakati - Joint Secretary ACPR Belagavi presented books and Roses as mementos to the members of Academic Council on behalf of the ACPR.

Dr.I.S.Kumbar - the Registrar of ACPR Belagavi put forth about the aims and objectives of the ACPR. He also presented brief history as to how it was conceived by Sri Gurudeo when he was in Pune and then transferred to Belgaum in 1952. He spoke for spiritual counselling and suggested to conduct conferences on all religions and philosophies.

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After assuming the Chair of Academic Council, Shri Devadutta Parulekar expressed his gratitude to all the members present at the meeting for reposing confidence in him. He suggested that one member should choose the other religion, thoroughly go through it and then speak about such religion. Speaking on the religion other than his own by every participant can be tried in an interactive sessions and conferences. We can exhibit short films on religion and philosophy and initiate discussion involving younger citizens. How to reach students of SSLC and PUC is to be chalked out. Target group is to be identified. 'What is philosophy? what is its need in our life?' Students are to be convinced regarding such questions taking into account their level of understanding. Distribution of booklets on great philosophers may motivate them. Eg: A thirty pages book by Gurudeo on Geeta written way back in 1930. Story Telling with philosophical capsules. These are the small efforts to create awareness in the younger minds.

Sri Shahid Memon addressing the Academic Council Members expressed that religion is not properly understood by the people. There are people of vested interests. The role of the social media is not up to the mark. Therefore one has to spread love and harmony in the society. Priority may be given to character building in youths. By doing so, the transformation will take place in due course and the vision of Sri Gurudeo can be attained. Today the news is also manufactured and packaged. This damages social fabric. 90% citizens are good and remaining 10% damage the social harmony. So, interfaith understanding must be nurtured among the public. To begin with we have to work in this direction in our own community. He suggested to conduct six to seven lectures in a year on inter faith theme. He asserted Sharing and Caring should be taught to the children. Good principles in religious texts to be imparted to the kids. A three-day programme for PUC and SSLC students by requesting schools of all faiths with interactive sessions may be arranged.

Sri Aravind Deshpande - spoke that, targeting youngsters is very important. Basics are to be preached to the younger ones. Speaking of truth be impressed. One or two schools may be selected and then good things may be taught to them. Teaching basic principles and monitoring the targeted group in one or two schools will fetch results. Without practice, there is no use of teaching philosophy. This will connect the pupils with Samskar. Eg: Samutkarsha Programme in PU colleges. "To be happy money is the source" is the mood of the society now. How to change this mood and to teach that we cannot purchase peace by money is a question. We have to impart education on "values for living". A practical course may be designed to execute these ideals.

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Sri Gopal Jinagouda expressed his thoughts that he would try to do justice in spite of his busy schedule and his age factor as a Vice-Chairman of the Council and expressed his interest in educating the younger generation regarding cherishing values in life and keeping up good and hard practices to lead a happy life and a happier society. He also suggested to target the P.U. students to teach the noble things. He suggested to compose a small story, passages and introduce them to the students. We can use digital media like mobile in circulating these stories on morals and ethics can be tried. We have to select good speakers in all the languages who are capable of speaking to the students of all levels from KG to P.G.

Shri Raj Belgaumkar spoke on how the wealth generated suddenly is one of the major causes for change of perceptions in society. The mood of the society with amassed wealth and sharp increase in a decade or so has changed the complexion of the social thinking and the behaviour. Economy has grown up in this decade four times in volume. Develop the curricular and pedagogy from primary to P.G. is the need of the hour. Eg: Repertory on Paintings etc can be arranged by approaching schools. We may try various tools in attracting the students and impart them the basics of value system. Attention span of the i listener is very low. We have to invent the methodology to tune up the younger generation to be receptive. We need some shock-observer like methodology while engaging the students in teaching. He also suggested to have an understanding with autonomous institutions to introduce small courses on Philosophy, Ethics, Morality and related aspects. We can design a course and ask the

Institutions to send their students and the students in turn will earn gradation points by attending courses which we conduct.

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Shri Vinod Doddannavar spoke on open and select value system. He said, 'Introduce ritualistic practices like mass prayer, bhajans selectively to create the atmosphere, mood and enthusiasm.' We have to redesign the curriculum to introduce the element of philosophy. Philosophy let it be by choice. Our responsibility is to make it an attractive course and introduce to the younger generation.

Shri Ram Bhandare emphasized that unless we create interest and attract the younger minds no purpose will be served. The aspects like spirituality in Mahatma Gandhi and various other leaders may be capsulized and introduced to the public and the students. Various concepts of ethico, spiritual aspects should be summarised and presented in an attractive and comprehensive way. He also suggested to jot down next three months' programme and convene the meeting so that members can decide the line of actions and make it productive. He further asserted that only an action plan taking into consideration all practical aspects will serve the purpose of our endeavour.

Shri Ashutosh David spoke on the concept of sharing. He elaborated it by explaining the sharing of Tiffins in schools by the students of cross-sections of the society. He explained the effect of concept of sharing tiffin once a week introduced in his school where his son is studying. Society is looking forward to the concept of sharing society. Sociability and understanding are the need of the day. We have to foster this behavioural aspect on the concept of sharing society which will lead to social harmony, peace and fraternity. Philosophy and spirituality will be the proper media to achieve this. An action plan can be chalked out to realise this ideal and we can sit together and work out the modalities.

Shri A.M.Potdar - Chairman of the ACPR proposed the Vote of Thanks and said this Institution with the blessings of Gurudeo, carrying out the Academic Activities. Comparative theme is the back ground of all our activities. He thanked all concerned.

Jai Sri Gurudeo.

* * *

Activities of ACPR

During the quarter Oct. to Dec. - 2018

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Inauguration of Rotary Study Circle Library

On 28-11-2018, Dr. Vijay Sankeshwar, Chairman, VRL Group of Industries inaugurated Rotary Study Circle Library for students appearing for higher competitive examinations at Academy of Comparative Philosophy and Religion, Hindwadi, Belgaum. Hon. Secretary of ACPR, Adv.M.B.Zirali introduced about the books and the library. The function was thereafter carried out in ACPR's auditorium. The function commenced with the welcome speech by Smt. Nirmala Bhattal who welcomed Dr. Vijay Sankeshwar and other guests. The function began with all invocation by Shri Kishor nakade. Adv. M.B.Zirali introduced Dr. Sankeshwar, MLA Shri Anil Benake, Shri Mukund Udachankar, President of Rotary Club.

MLC Shri Anil Benake, Pres. of Rotary Club, shri Mukund Udachankar, Adv. Sachin Bichchu were felicitated on behalf of ACPR and Adv. M.B.Zirali felicitated Dr. Vijay Sankeshwar by presenting him a citation on behalf of ACPR and appraised the audience about the renovated library. Shri Anil Benake, remarked in his address that Dr. Vijay Sankeshwar is a role model and an embodiment of hard work. Shri Mukund Udachankar, Pres. Rotary Club assured that he would render all possible help for the growth and development of the library.

Addressing the gathering Dr. Vijay Sankeshwar emphasized that hard work alone can lead to success. He advised that children should be given work and stated that Prime Minister Narendra Modi is a global leader. He also narrated the hard work behind all great achievers and reminisced his own story of hard work in his childhood.

ACPR's Chairman Adv. Shri Ashok Potdar, Hon. Secretary M.B.Zirali, Deputy Secretary Shri R.G. Jakati, Shri Subrahmanya Bhat, Vice-President Sachin Bailwad, Dr. Nirmala Bhattal and others were present.

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Dr. Vijay Sankeshwar escorted to dias for inauguration of Rotary Study Circle at ACPR Belgaum on 28th Nov, 2018.

The Rotary Study Circle Library Inaugurated by Dr. Vijay Sankeshwar accompanied by Dr.M.A.Udachankar, Chairman Rotary Club, Maruti B. Zirali. Adv. Secretary ACPR. Adv. Sachin Bichchu, Ex Rotary President.

DEMY OF COMPARATIVE PHILOSOPHY & RELIGION
Inauguration Ceremony of 'ROTARY STUDY CIRCLE'
(Knowledge Hub for Competitive Exams)
Time : 4:00 p.m.
Academy of Comparative Philosophy & Religion Belagavi.

Dr. Vijay Sankeshwar addressing the MBA students and the audience at ACPR

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Dr. Vijay Sankeshwar Felicitated and presented letter honour by the trustees of ACPR hon. MLA Anil Benake, Dr. Udachankar are also present.

MBA Students for various colleges from Belgaum city, attending the inaugural function of Rotary Study Circle at ACPR Belgaum

Dr. Vijay Sankeshwar observing the Study Circle and Books after Inauguration.

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Adv. Maruti B. Zirali, Secretary appraising about ACPR to the visiting dignitary Dr. Vijay Sankeshwar and briefed about the various activities undertaken by ACPR

Hon. Anil Benake MLA Belguam North, Felicitated at ACPR on 28th Nov, 2018

Adv. Sachin Bichchu past president Rotary Club of Belgaum Felicitated by ACPR. Adv. M.B.Zirali, Dr. Vijay Sankeshwar, Hon. MLA Anil Benake were present.

Shri Gurudev Dr. R.D.Ranade Memorial Lecture -2018

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In the divine memory of Shri. Gurudev Dr. R.D.Ranade One-Day Management ACPR's Comparative was held on 22-12-2018 in ACPR's Shri Gurudev Ranade Mandir auditorium.

The program began by offering floral tribute and lighting up the lamp at the holy feet of Shri Gurudev.

ACPR had organised a talk on 'Ethical Leadership and Managerial Excellence' for the benefit of M.B.A students.

The function commenced with Shri Kishor Kakade's invocation. Dr. I.S.Kumbar Registrar, ACPR, welcomed the gathering and Hon. Secretary of ACPR, Adv. M.B.Zirali introduced the guests. In his inaugural address Shri Gopal Jingouda, Jaina Industries remarked, life without ethical values is like a lamp without oil. Adv. Zirali in his speech narrated how Academy is following the footprints of Dr. R.D.Ranade's vision of comparative studies Dr. Tyagaraj in his address explained and remarked 'Morality is more important than a morsel'.

Shri Vinod Doddannavar presided over the function. Shri Venkatesh Murtay, Sadin Sabnis, Shri Sushant Joshi, Sanket Mamadapur, Dr. Arati Bhandari, Mrs. Swati Jog, Dr. Neeta Deshpande, Prof. Ashutosh David, presented their views as resource persons on the occassion.

Dr. D.G. Kulkarni and Shri Raj Belguankar delivered valedictory address.

Over 280 MBA students and staff. Jain College, KLE, KLS, IMER and Bharatesh participated in the event.

On behalf of ACPR Hon. Secretary Adv. M.B. Zirali felicitated Dr. Sushant Joshi.

Lunch and tea with snacks for all had been arranged at the venue.

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Dr. Tyagaraj Chairman MBA Dept. RCU, Dr. Venkateshkumar Bangalore, Shri. Vinod Doddannavar Trustee Bharatesh Education Society Inaugurating Ranade Memorial Lecture at ACPR on 22 Dec, 2018 by offering flowers to Gurudev's Photo.

Adv. Maruti B. Zirali delivering his keynote address at Ranade Memorial Lecture on the theme "Leadership and Managerial Excellence" at ACPR. Dr. Tyagaraj, Shri Gopal Ginagouda Chairman, Gopal Education Rural Education Society & Jinabakul Industries were on dias.

Dr. I.S. Kumbar Welcoming the conference on "Leadership and Managerial Excellence" at Ranade Memorial Lecture on 22 Dec, 2018.

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Cross-section of Audience at Ranade Memorial Conference 2018 on 22nd Dec. at ACPR

Volunteers and students those who have actively involved in establishing Rotary Circle Library at ACPR alongwith trustees and other dignitaries.

Cross-section of Audience at Ranade Memorial Conference 2018 on 22nd Dec. at ACPR

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Dr. Sandeep Nair Dean. Jain College of Management Macche, Belgaum Felicitated by Trustees of ACPR and Welwishers On his obtaining Ph.D Award by RCU.

Bhimasen Zirali $_{BE}$ and Surendra Shinde$_{BE}$ are Felicitated for their dedicated service in establishing new Library at ACPR Belgaum.

Dr. Sushant Joshi Dean, Jain College of Macche, Belgaum Felicitated on his obtaining Ph.D from RCU Belgaum.

BOOKREVIEW-6

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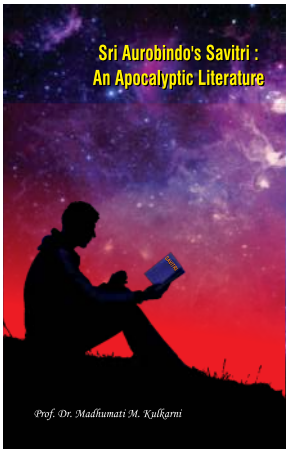
Title of the book

SRI AUROBINDO'S SAVITRI: AN APOCALYPTIC LITERATURE



Author-Prof. Dr. Madhumati M. Kulkarni

Publisher- Academy of Comparative Philosophy and Religion Gurudev Ranade Mandir, Hindwadi, Belgaum.

First published- Dec 2018

Pages- XV+370, Price- Rs.575/- $ 8

This book was released on Feb 23, 2019 during Women's Conference held at ACPR

The book is divided into ten chapters including the conclusion. It is followed by two bibliographies,

Ch. I, entitled *Sri Aurobindo and his Savitri: A Legend and a Symbol* deals with Sri Aurobindo's life and works from his early days in London to his retiring to Pondicherry for intense Integral Yoga. Later his leaving the mortal frame in 1950. The second part of the chapter presents the legendary story of Savitri ans how Sri Aurobindo used it as a symbol for his adventure of Consciousness. This part also presents various comments on Savitri as a supreme work ever produced in the twentieth century with special reference to the Mother's words.

Ch. II, *'The Concept ofApocalytic Literature and its application to Savitri* assimilates fundamental characteristics, basic tenets of Apocalyptic literature as a genre from Judiasm to Christianity along with relevant examples.

Ch III, *The Spiritual Basis of Savitri as an illustration of Apocalyptic Literature* applies these features to *Savitri* showing how it not only possesses them all in a unique way but supersedes them as well having its own Indianness therein. It also throws light on how all Indian scriptures, *The Vedas, the Upanishads the Brhamsutras and the Gita the Ramayana and the Mahabharata* are all basically revelatory in nature.

Ch.IV, *The Revelatory Nature of Human Life recorded in Savitri* describes the nature and purpose of human life in general.

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Ch. V entitled *The Mystery of Man and the Apocalyptic Nature of his Being* shows how human life on earth is significant in his progressive ascension towards the supramentalised being.

Ch. VI, *The Apocalyptic Aspects of Consciousness on the Physical Plane of Existence* focuses on the nature and features of consciousness that was involved in the Nescient and is striving toward superconscient being through the process of Involution-Evolution.

Ch. VII, *Unveiling the Mystery of Consciousness on the Vital Plane* states that the vital Plane is indispensable for the divine or spiritual action. 'Three types of vital planes viz., higher, middle and lower vital are discussed here which refer to the emotive being of man.

Ch .VIII, The Mental Plane of Consciousness and its Apocalyptic Qualities explores through Aswapathy, the traveller of the Worlds various hidden worlds of the human mind and it paves way for ch IX.

Ch. IX, *Various planes of Consciousness lying beyond the surface Mental plane- Higher Mind, Illumined Mind Intuitive Mind, the Plane of Intuition, The Overmind and Supramental Plane.* Hence this chapter clubs together all the planes of Consciousness that Sri Aurobindo visualised and has presented *en masse* through Savitri's *triratra* yoga. while Aswapathy's yoga represents Sri Aurobindo's Integral Philosophy in theory that he propounded, Savitri's Yoga stands of its practical aspect.

Ch X, *Conclusion* arrives at the conclusion that considering all these features of Sri Aurobindo's *Savitri, Savitri* can very well be called as an Indian specimen of Apocalytic Literature.

Being a research work the book follows the norms of constraints of length and is argumentative in nature and content and puts forth its conclusion emphatically and argumentatively.

Though written in simple, lucid and elegant style the subject- matter being very complex, because as Sri Aurobindo himself states that he had written *Savitri* from his yogic heights to see how far poetry can go from that elevated yogic heights.- As such *Savitri* is not written for a layman without the basis of yoga, only those who have an inclination toward spiritualism can comprehend and experience the inexpressible spiritual beauty of

Savitri. In fact it is Sri Aurobindo's *magnum opus* on which he worked for fifty years, revising and re-revising several times especially *Book two*, *The traveller of the World*. And such a work is not ever produced in the world so far which is proclamied by the authority, Mother of Pondicherry. Ashram. However it is an excellent work of art for researchers, scholars and book lovers who are eager to plunge into the unknown unfathomable yogic ocean seeking to gather its pearl-treasures .It is a book worth reading.

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The Board of Editors

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New Arrivals

Dear Readers,

Two books viz.

1. **Shri Aurobindo's Savitri** - Price Rs.575/-
   An Apocalyptic Literature
2. **Nectar-Essence of the Glory Divine** - Price Rs.636/-

A work of translation of Pandit Jagannathadasa's **Shri Maddharikathamrutasara'** have been released at ACPR on 23/2/19 and are ready for sale.

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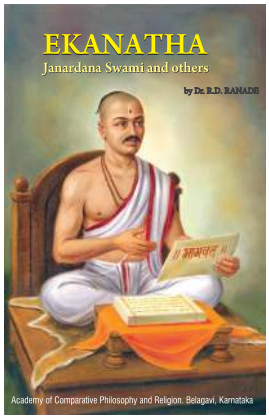
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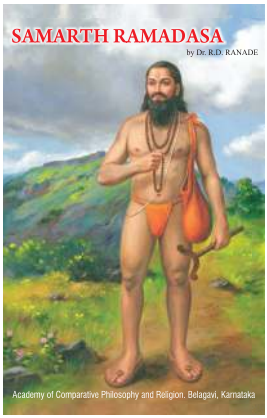

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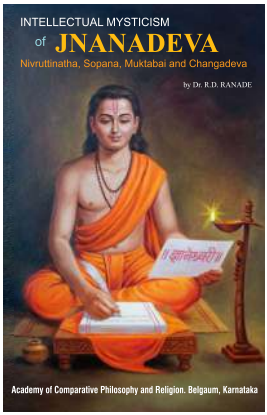
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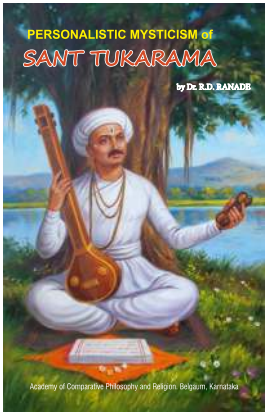
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